

Soul, affording the use of inward senses, that by keeping open and awake, he had, as it were, an intercourse with the spiritual and invisible beings of Angels, and saw the intrinsic natures of the creatures.

3. And Thirdly, He found also, a brutish nature, of which he was compounded and made, which furnished him with the use and operation of outward Senses, by which, he might go abroad, and walk up and down, in converse with earthly things and inhabitants: The fountain of these outward senses, his inferiour part, was in his Soul a spirit, With these he came to perform, ~~and~~ put in execution, that which the superiour and directive part of him, judged right and fit to be done.

This was the inward and outward Order of Actings, that man at first was Created in, with a freedom to make use of this light within himself; (which God,

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A
D E F E N C E
O F T H E
R O M A N C H V R C H.

V V H E R I N

*Is treated, VVhether the said Church
of Rome hath fallen in faith,
or no? 782*

Written in Latin by the R. F. *Martinus*
Becanus of the Society of Iesus, Pro-
fessour in Diuinity:

A N D

Now translated into English.



Anno Domini, M. DC. XII.



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Anno Domini, M. DC. LII.



THE
P R I N T E R
to the Reader.

GOOD Reader, this
short Treatise being set
vnto me long since from
a friend, who had cau-
sed it to be translated out of Latin
into English; I haue iudged it wor-
thy to be imparted vnto thee, for
that it will giue thee light in a mat-
ter which greatly importeth thee
to know, and on which the Aduer-
saries do imploy their whole endea-
ours to cast a cloud of obscurity.

The matter in Controuersy is,
*Whether the Church of Rome hath
fallen from her ancient faith?* The
Protestants affirme the same: and if
they could in place of often saying

it, once proue it, their cause were much the better. The Catholiques on the contrary side deny, that She euer admitted the least change in any point of faith. Which if thou find to be so, as by reading this little Phamphlet, I hope thou shalt, then hast thou a cleere and sure way laid before thee, to resolute thyselfe of all doubttes, that may concerne Religion.

Bestow therefore the reading thereof, and thou shalt find the profit to counteruaile thy paynes. And so wishing thee euerlasting happines, I bid thee farewell.

WHE.



W H E T H E R
T H E C H V R C H
O F R O M E
hath fallen in faith or no?

TH E sense hereof is, Whether the Roman Church, together with those other Churches which adhere vnto it, hath so fallen and degenerated, that it should cease to be any longer a true Church? *Iohn Calvin* affirmeth that it hath so fallen away in these words: *Fuerit sanè olim Roma omnium Ecclesiarum Mater &c.* Verily Rome in times past, was the Mother of all Churches; but in that it hath begun to be the Seat of Antichrist, it ceaseth to be that which it was. Here he affirmeth two things. One is, that the Roman Church was sometimes the true Church, and more thē this, that it was the mother of all Churches. This we

Lib. 4.
Inst. c. 7.
§. 24. V.
de lib. 4.
c. 6. §. 20.

2 Whether the Church of Rome admit. The offer is, that it is now fallen and become the seate of *Antichrist*. And of this we dispute.

2. Two wayes we may vnderstand it to haue fallen. First in *Manners*. Secondly in doctrine of *Faith*. The former defect taketh not away the nature of a true Church, but the later. This therefore is the State of the con-
trouerſie, *Whether the Roman Church hath fallen in doctrine of faith?* Calvin affirmeth it hath thus fallen: neither doth he otherwise proue it, then by a grosse & manifest vntruth. For he saith, that longe agoe the Popes of Rome haue taught 3. most greiuous errors touching Faith: to wit, That there is no God, no Christ, no Resurrection.

Lib. 4.
Inst. cap.
7. §. 27.

3. But I will contrariwise demonstrate, not by vntruths as he doth, but by strong arguments, that the Church of Rome, as hertofore it was, so still to be at this present, the true Church of Christ: not euer to haue fallen away from her purity; and that three manner of wayes. 1. By Scripture. 2. by Fathers. 3. by Calvin himself and his owne principles. And that I may be brieſe, I will vse this last kind
of

of prooffe molt; especially seeing that many others haue longesince both out of Scriptures & Fathers very copiously handled the same argument. To the end therefore that the whole matter may be the more easily perceiued, I will labour to deduce, and explicate the same by certaine Conclusions. This then is,

The 1. Conclusion.

TH E R E must be graunted some visible Church on earth, which both is, and is also called Catholike, Holy, the spouse of Christ, the house of God, the Pillar and firmament of Truth.

TH I S conclusion is wholly granted by Calvin in his 4. booke of Institutions Chap. 1. for many paragraphes together, where he purposely disputeth of the Visible Church. And verily in the 2. §. he affirmeth, that by Faith we beleeue the visible Church, when we say in the Apostles Creed, I beleeue the Holy Catholike Church. Wherefore that a visible Church be granted, is an article of Faith, according to

Caluin. And full rightly. For albeit we see with externall eyes, the multitude of those mē, wherof the visible Church consisteth: yet notwithstanding that there is the true doctrine of Christ and his Apostles in the said multitude, this we see not, but belieue it. So that the visible Church is conteyned partly vnder sight, partly vnder Faith. With externall eyes we see those men that be in the Church: with internall faith we belieue, that amongst them the true doctrine of Christ is both deliuered and conserued.

2. And thus is that Cauil of the *Lutherans* solued: *That which we belieue by faith, is not visible. But the Church we belieue by faith. Ergo, the Church is not visible.* For the Maior Proposition ought thus to be vnderstood: That which we belieue by Faith is not visible, according to the thing that is cōteined vnder Faith, although it be visible according to some other thing, that is not cōteined vnder Faith. And of this matter there be diuers exāples. In Christ the Apostles saw his humanity, they believed his Diuinity. In baptisme we see the externall water and washing; but the internall force of

of regeneration and remission of finnes we belieue. In the volume of the Bible, we see the paper, the writing, and the volume it selfe; we belieue that to be the word of God, which is read therein. The same iudgment therefore there is of the Church. Somewhat there is in it which we belieue; and somewhat which we perceiue by sense.

3. But least that any should be mistaken, we mult yet vse another distinction. For it may be two wayes vnderstood, that we belieue the Church by Faith. First, that by faith we belieue, that ech man which is in the Church, is truly faithfull, and doth with internall affection follow the doctrine of Christ. Secondly, that by faith we belieue the doctrine of Christ to be both taught, and conserued in it. The former sense is false: the later is true. For we doe not belieue, that as many, as are in the visible Church with vs, are according to internall affection, truly faithfull, because it is plaine, that many hypocrits are in the Church, as I will shew you afterwards: yet doe we belieue that

6 *Whether the Church of Rome*
doctrīne, which by externall voice
the men that are in the visible Church
doe professe to be that true doctrīne
of Christ and his Apostles, without
which there is no saluation.

4. And that this visible Church
is to be called Catholike, Holy, the Spouse of
Christ, the house of God, the pillar and firma-
ment of Truth, Caluin confesseth §. 2. 9. 10.
and the rest that follow. And the mat-
ter is certaine. For both Scriptures,
Creeds, and Fathers teach so euery
where. It is called Catholike or Vniuersall,
for three causes. First in respect of
place, because it is spread ouer the
whole world. Marc. 16. 15. *Going into the*
whole world, preach the gospell to euery crea-
ture. Secondly, in respect of Tyme, be-
cause it shall last for euer, Dan. 2. 44.
The God of heauen will set vp a Kingdome,
which shall neuer be dissipated, or dissolued.
Thirdly in respect of the Men that are to
be saued, because no man can be saued
out of the Church. Herby appeareth
the difference betwixt the Church of
Christ, & the Synagogue of the Iewes.
For the Iewes Synagogue was none of
these wayes Catholike or Vniuersall. Not
the first way: for it was not spread ouer
the

the whole world, but ouer *Palestine* only. Not the second, because it lasted but a certaine time. Not the third, because men, out of the *Synagogue*, might be saved, as *Iob*, the *Ninivites*, and others were.

5. It is called *Holy*, for these causes, First, because no man entred into it, vnlesse he be washed and sanctified by Baptisme. And in this sense the Apostle said, that Christ hath washed his Church in the lauer of water. And in another place: *These verily you were, but you are washed, and sanctified*. Secondly, because all her institutions, worshipings, ceremonies, & Sacraments are ordeined to sanctity. For they tend to this, that wee either become holy, or that we increase, and be conserued in holinesse. Thirdly because out of it, there is no holinesse. Fourthly, because Christ is her head, who is the Holy of Holies. *Caluin* §. 17. addeth, that she is called *Holy*, because she profiteth in sanctity dayly, and aspireth to the very top, or butt of sanctity.

Eph. 5.
26.

1. Cor. 6.
v. 11.

Sanctus
Sanctorum

6. She is called the *Spouse of Christ*, because Christ hath by an indissoluble band coupled her to himselfe, as the

31. 32.

Apostle teacheth *Ephes. 5*. And she hath three priuiledges. The first is, that she is fruitfull. The second is, that she is *Euer a Virgin*. The third is, that she issued out of the side of her Spouse. All these three taken together, neuer happened to any spouse. *Mary* the wife of *Ioseph* was indeed both fruitfull, and euer a Virgin; yet did she not come out of the side of her husband. Contrariwise, *Eua* was made out of the side of *Adam*, and was fruitfull; yet was she not a perpetuall Virgin. But the Spouse of Christ hath obtayned all these at once. And first, that is fruitfull, appeareth by that *Gal. 4*. *We are not the children of the hand-mayde, but of the free-woman*. That she is a Virgin, appeareth by that *2. Cor. 11*. *I haue espoused you to one man, to exhibite a chaste Virgin vnto Christ*. That she came out of the side of Christ, many do gather out of that in *S. Iohn 19*. *One of the Souldiers opening his side with a lance, forthwith there issued out bloud and water.*

31.

2.

34.

ap. 23.

6.

7. It is called, the house of God, because although God be euery where, as himselfe confesseth in *Jeremy*, saying, *I fill heauen & earth*: yet is he said to dwell after

after a peculiar manner in the Church, as in his house, by his singular assistance, gouvernement, and distribution of supernaturall gifts & graces, *Matth. 28. 20.* This house he built for himselfe, *Matth. 16. 18.* In this house, he hath a Dispenser, and Steward over his family, *Luc. 12. 42.* In this house he begetteth children by Baptisme, he instructeth and fostereth them by preaching; and nourisheth them with the Eucharist. In this house he hath vessels of all sorts, of gold, and of silver, of wood, and of earth, *2. Tim. 2. 20.* In this house he celebrateth marriages & maketh Nuptials to his Sōne, *Matth. 22. 2.* Out of this house, or Church, there are neither lawes, nor miracles, nor Sacraments, nor Sacrifices, to wit, profitable to saluation.

8. It is called *The Pillar and Firmament of Truth*, both because, she is a faithfull Keeper of Gods truth, as Calvin ex- *5. 102* playneth: as also, because in no part of the world besides, doth Gods truth dwell, but in the visible Church, as Beza doth interpret *1. Tim. 3. 15.* as lastly also because she can not erre from the truth, as Catholiks doe expound it. And thus much

10 Whether the Church of Rome
much concerning the first Conclufi-
on.

The second conclusion.

IN this visible, and Catholike Church, wher-
of we haue spoken, are all such as are
through Baptisme admitted into the faith
of Christ, not the good only; but the bad
also: not only the predestinate, but also
the reprobate.

4. c. 1.
7.
1 THIS Conclusion also Calvin
admitteth in these words: But
in this Church there are mixed many hypocrites
ambitious, couetous, enuious, & euill speakers.
And §. 13. They alleage that Christs Church
is holy: but yet so, as that withall they vnder-
stand it to be mixt of good and bad. Let them
heare that Parable from the mouth of Christ,
wherein She is compared to a net, in which
all sorts of fishes are gathered, but are not * se-
uered, vntill they be laid out vpon the shore.

2. All Catholikes do agree here-
in. We confesse (saith S. Augustine)
that in the Catholike Church, are both good
and bad, but as graine and chaffe. Againe.
The Church hath in her stronge men, she hath
infirmes; she hath iust men, she hath also vn-
iust.

just. And againe : Now all are accounted In Pr. 47
Gods people ; that beare his Sacraments ; but
all appertaine not to his mercy. For all that re-
ceiue the Sacrament of the Baptisme of Christ,
are called Christians ; but all liue not worthily
in that Sacrament .

3 . The like doe other Fathers
write , and that worthily . For as Calvin
himself hath obserued , Christs Church
is compared in Scripture to a Barne ,
in which not only wheat , but chaffe
also is to be found . It is compared to a
net that is cast into the sea , gathering
fishes of all sortes together . It is
compared to a Nuptiall feast , to the
which both good and bad are called . It
is compared to ten Virgins , five where-
of were wise , and as many of them
foolish . It is compared to a sheepfold ,
in which are both sheep and goates .
Lastly it is compared to a great House ,
wherin are vessels of al sorts , some vn-
to honour , and other some vnto con-
tumelie .

The

The third Conclusion.

OUT of this visible and Catholike Church,
no man can be saued, or obtaine remission of
Sinnes.

I **T**HIS Calvin §. 4. teacheth in
these words: *Extra eius gremiū
nulla est speranda peccatorum remissio, nec ulla
salus.* Out of her lappe, no remission
of sinnes is to be hoped for, nor any
saluation at all. And §. 20. The Lord
hath not promised his mercy, but in the Comu-
nion of Saintes. And §. 22. This benefite
(to wit of the remission of sinnes)
is so proper vnto the Church, that we cannot
otherwise enioy it, but by remayning in the
communion of it. And in the same place.
Therefore let euery of vs thinke this to be his
dutie, not to seeke for remission of his sinnes
elsewhere, but where the Lord hath put it, to wit,
in the visible Church.

2. The same teach Catholikes:
He hath not God for his Father (saith S. Cy-
prius) that hath not the Church for his mother.
The holy vniuersal Church, saith S. Gregory,
preacheth, that no man can truly be saued, but
in her, affirming that all such as are out of her,

De Vnita-
te Ecclesie

Lib. 14.
Moral.
c. 2.

can

can in no wise be saued. The Catholike Church
only (saith S. Augustine) is the body of Christ,
whose Sauiour he is. Out of this body the Holy
Ghost quickneth no man. And, VVhosoever he
be, and what manner of man soeuer he be, he is
no Christian, that is not in the Church of
Christ.

Ep. 50. a
Bonifaciu
Comitem
sub finem

Ser. 181
de tempo
re.

3. Diuers causes herof are assigned
by S. Augustine. First because in the
Church only, the Host of the Redeemer
is immolated or offered vp. 2. Those
that labour in the vineyard only do
receiue their penny hire. 3. All that
were out of the Arke, were drowned in
the floud. 4. That meoer which abi-
deth not in the body, cannot haue life.
5. The bough that is cut off from the
tree, cannot branch out or grow. 6.
A riuer separated from his fountaine
dryeth vp. These and the like S. Au-
gustine setteth downe *serm. 181. de tempo-
re.*

4. To the same purpose is that pro-
phesy Isa. 60. Open shall thy gates be con-
tinually; neither night, nor day shall they
be shut, that the strength of the Gentils may be
brought vnto thee, and that their Kinges may be
brought. For the Nation and the Kingdome
that wil not serue thee, shall perish. In which

v. 11.

14 *Whether the Church of Rome*
words there are two things foretold.
One is, that Christs Church should
be visible, which should be continual-
ly open for all Nations, if they will
enter into it. The other is, that all that
entred not into it, should perish.

The fourth Conclusion.

*SUCH as forsake this visible, and Catholicke
Church, are forsakers of Religion, and
Traytors and violators of holy Vvedlocke.*

1. **T**HVS Calvin §. 10. when he
saith: *So great accompt doth the
Lord make of the communion of his Church, that
he shall be held a traiterous turne-coate, and
forsaker of Religion, whosoever disobediently a-
lienates himselfe frō the Christian society. And
then againe: VVhence it followeth, that the
departing from the Church, is the denying of
God and Christ, and therefore so much the more
must we beware of such kind of disagreement,
or breach offsaith. And yet againe: Neither
can there be a more heinous crime imagined, the
with sacrilegious disloyalty, to violate that wed-
locke, which the only begotten Sonne of God
vouchsafed to contract with vs.*

2. The like hath S. Augustine lib. *do*
fide

side & operibus cap. 5. & lib. 2. contra Cres-
 conium cap. 34. where he teacheth, that
 the visible Church (albeit many bad
 men be in it) is in no wise to be forsa-
 ken, or deuied. And amongst other
 things, he citeth that out of S. Cyprian.
 Although we see (saith he) cockle to
 be in the Church, yet ought not our
 faith or charity to be hindred, that we
 should start backe from the Church, be-
 cause we see cockle to be in the Church.
 We are only to labour, that we may be-
 come good corne, that when the corne
 beginnes to be laid vp in our Lords
 barnes, we may reape fruite for our
 worke and labour. The Apostle in his
 Epistle sayth: In a great house there are
 not only great vessels of gould and sil-
 uer, but also of wood and earth; and
 verily some are honoured, other some
 dishonored. Let vs endeavour that we
 may be a goulden and silver vessell.

3. And the reason appeareth by
 that which hath bene said, because
 that out of the Church no man can
 be saued. Ergo, he that voluntarily for-
 sakes the Church, can haue no hope
 of saluation. For he is like a member
 cut from the body, or a branch cut fro

16 *VV*bether the Church of Rome
the Vine, or a sheep out of the sheepfold,
straying amōg wolues; or like to those,
who being out of the Arke, were swal-
lowed vp by the deluge, or floud of
waters.

The fifth Conclusion.

THIS visible Church of Christ cannot be
without Pastours, Doctours, Bishops, and
other Ministers, that haue a lawfull calling
and ordination.

So teacheth Cal. 3. 11. where he saith.
Now doth Satan with the same wickednes en-
deauour to destroy that ministrie, which notwith-
standing Christ hath ordeined in his Church, that
it being taken away, the edificatiō therof might
perish. And 1. 3. 5. 4. There follow Pastours and
Doctours whome the Church can neuer want.
And in this sort speak the Fathers. S.
Hierome l. cont. Luciferianos saith: That is no
Church, which hath no Priests. And S. Cypri-
an. l. 4. epist. 9. Thou oughtest to know that the
Bishop is in the Church, and the Church in the
Bishop; & that if any be not with the Bishop, nei-
ther are they in the Church. And in the same
place: The Church is a companie vnited to the
Priest; and a flocke adhering to their Pastour.

2. And

2. And the reason hercof is threefold. The first is, because the Church cannot be without faith. And faith commeth by hearing, *Rom. 10. 14.* How shall they inuocate, in whome they haue not believed? or how shall they believe him, whom they haue not heard? And how shall they heare without a preacher? or how shall they preach, except they be sent? The second reason is, because the Church is not without Sacraments, the dispensatiō wherof appertaineth to Bishops and Pastours. The third is, because in euery Common-wealth there ought to be order: Some are to gouerne, & others to obey: therefore in like manner in the Church some ought to be sheep, others Pastours or Shepheards. Heere hence is that of the *Actes 20. 28.* Attend to your selues, & to the whole flocke, ouer which the Holy Ghost hath placed you Bishops, to gouerne the Church of God. And *Eph. 4. 11.* And he gaue some Apostles, and some Prophets, and other some Euangelists, and others Pastours and Doctours, to the consumation of Saints, vnto the worke of the ministrie, vnto the edification of the body of Christ. Vpon which words Beza Caluins disciple writeth thus: Out of which words it is plaine inough, that these two gifts (to

*Whether the Church of Rome
wit, of being Pastours and Doctours)
ought to be perpetuall in the Church of God.*

The sixth Conclusion.

*THIS visible Church is so firmly founded
vpon Christ, that it cannot possibly fall a-
way, or perish.*

I. **T**HIS Calvin cannot deny,
because it followeth euidently
out of his owne principles. This I
will shew you by these argumentes fol-
lowing. First, no man can be saued
out of the visible Church, according
to the third Conclusion graunted by
Caluin. But alwaies there are some saued.
Ergo, alwayes there is a visible Church.
Secondly, Christ conioyned to him-
selfe the visible Church, as a Spouse,
with an indissoluble band, according
to the first Conclusion. *Ergo*, the
Church can by no meanes be separated
or pulled away from Christ. Thirdly
It is an article of faith, that a visible
Church be graunted, according to the
same Conclusion. But articles of faith
are alwaies true. *Ergo*, it is alwaies true,
that a visible Church be granted. These
are

are out Calvin himfelfe.

2. Now followeth an argument out of the Scripture, efpecially out of that place *Matth. 16. 18. Vpon this rocke wil I build my Church, and the gates of Hell shall not preuaile againft her.* Heere Chrift promifeth two things. 1. that he will build his Church vpon a rocke. 2. that Hell gates shall neuer preuaile againft her. In both which, he alludeth to that which he had faid *Matth. 7. 24.* that the wife man is he, who buildeth his houfe vpon a rocke; and he a foole, that buildeth on the fand. And he fheweth thecaufe why: for that when fome more violent tempeft doth arife, that houfe which was built vpon the fand, falleth downe to the ground: but not that which was founded on a rocke. Chrift then would imitate the wife builder, & build his Church vpon a rocke, that by no force of winds or ftormes, it may be difturbed.

3. Hereby it appeareth, that fuch as teach, the Church of Chrift to haue fallen, or that it may fall, doe great injury vnto Chrift. For thereupon it plainly followeth, that he built it not vpon a rocke, but on the fand, and ther-

fore to haue imitated the foolish; not the wise builders, yea to haue byn a fabler, in that he promised to build it vpon a rocke, and did not: and because he said, the gates of Hel should not preuaile against it, and yet haue preuailed. Neither may it be obiected, that Christ spake of the inuisible Church. For he plainly speaketh there of the visible Church, as *Beza* vpon that place confesseth, and others euery where.

4. The same is confirmed by that, *Psal. 47. 9. God hath sounded it for euer.* Vpon which place *S. Augustine* writeth thus. *But perhaps that city (he speaketh of the Church) which hath held vp the world, shall be some time ouerturned? God forbid. God hath sounded it for euer. If therefore God hath sounded it for euer, why fearest thou least the skie should fall? And vpon the 101. Psal. concione 2. disputing there against the Donatists, who said, that the whole visible Church was perished, and remayned only in Africa, amongst certaine iust persons only, he thus saith: But that Church which was of all nations, is now no where, she hath vnto perished. This they say, who are not in her. Ob impudēt voice! She is not, because thou art not in her.*

her. But beware, least thou therefore beest not: for she shall be, although thou be not. And afterwards he bringeth in the Church speaking thus: *How long shal I be in this world? Tell me for their sake that say, she was, but is not now. The Church hath played the Apostata, & is perished frō among all nations: & he told me: Behold I am with you, euen to the end of the world.*

The seauenth Conclusion.

T H E Roman Church, for the first 500. yeares after Christ, was that visible and Catholike Church of Christ, wherof we haue hitherto spoken.

1. **T H I S** Conclusion may be vnderstood two wayes. 1. That the Roman Church, that is, only that Church which was at Rome, was Catholike and Vniuersal. But this is false, & is as falsely imposed vpon vs by certaine of our Aduersaries. Secondly that the Roman Church, that is, all that whole multitude of the faithful, which did at that time adhere vnto the Pope, was the Catholike and Vniuersall Church. This now is true, and Caluin confesseth as much, when he saith, that,

The Roman Church, as the mother of all Churches, to wit, because all the particular Churches of Christ, which then were dispersed over the face of the earth, did adhere to the Roman Church, or Bishop of Rome.

2. In this sense the ancient Fathers tooke the Roman Church, & the Catholike Church for one & the same: as *S. Hierome* cont. *Rufinum* Apol. 1. heere the beginning; *Ambros.* de obitu *Satyrifratris*, & others. Yea, when they would recount, & vnfold the Catalogue of such Bishops as had lawfully succeeded one another in the Catholike & Apollolike Church; they alwaies spake of the Roman Church, & of the succession of the Popes of Rome, as appeareth by *Irenaeus*, *Optatus*, *Augustine*, *Epiphanius*, and *Eusebius Casariensis*. For these, although they were Bishops themselves, to wit, *Irenaeus* of *Lions* in *France*, *Optatus* and *Augustine* in *Africa*, *Epiphanius* of *Salamina* in *Cyprus*, *Eusebius* of *Casarea* in *Palestine*; yet did they not recount the succession of their owne particuler Churches, but of the Roman Church only, to which as to their mother, the other particuler Churches did adhere.

3. This

3. This may be confirmed two waies. First, because after the first 500. yeares flourished Pope Gregory, to whom as to their Head, the whole Christian world was conioyned, as appeareth by his Epistles which he sent to all Provinces, especially to the Bishops of the East, of *Africke, Spaine, France, and Italy*. Secondly because after Pope Gregories death, was celebrated the first Generall Councell, which our Aduersaries receive for most holy, as appeareth, as well by others, as also by the *Tigurine Confession*, and by the Centuries of the *Magdeburgians*. But it is manifestly gathered out of the said Councell, that the whole East and West at that time conspired, & consented with *Agatho* Pope of Rome, as members with their head. For that his sentence, which by his Legates and Epistles he declared vnto the, Cent. 7. they all followed, as the *Magdeburgians* cap. 9. do record at large.

4. Thus haue we found therefore, that for the first 500. yeares, the Catholike Church was that very company of faithfull people, dispersed ouer the face of the earth, which did adhere, in doctrine of faith, to the Pope of Rome.

Now we must see whether in the meane time, there be any thing in this matter changed, or altered.

The eight Conclusion.

THE Church of Rome hitherto hath neuer fallen from that state wherein she was the first 500. yeares: and therefore as she was the true Catholike and Apostolike Church then, so is she also now.

I. **T**HIS Conclusion is proved two waies. First *directly*, in this wise. The Romā Church retaineth stil the selfe same doctrine of faith, & succession of Bishops, which it had in the first 500. yeares. Ergo, it is not fallen frō that state, wherein it then was. Secōdly *indirectly*, in this manner. The visible Church of Christ, and the lawfull succession of Bishops, cannot fall on earth, as is already proved out of *Caluin*. Ergo it must needs be, that both now there is, and hitherto the visible Church of Christ hath byn vpō earth, with a lawfull succession of Bishops, which in doctrine consenteth, or hath consented with the primitiue Church, which
was

was in the first 500. years. But no other Church, besides the Roman Church, either is now, or hath bene hitherto, which either now hath, or hath had a lawfull succession of Bishops, and now consenteth, or hath consented with the primitive Church, in doctrine of faith: Ergo the Roman Church now is, & alwaies hath byn the visible Church of Christ on earth. Both which points are now to be explicated.

The explication of the former Argument.

2. **T**HE former argument containeth in it two parts; the one touching the doctrine of faith, the other concerning the succession of Bishops. Our Aduersaries graunt, that the succession of Bishops remaineth yet in the Church of Rome, because they see they cannot deny it: but they deny the selfe same doctrine to remaine, which was in the first 500. yeares. This is the thing therefore which we are to demonstrate. But it cannot be demonstrated more certainly, then by a collation, or comparing of
the

the old ancient doctrine, with that of ours, which I do in this manner.

3. Whatsoever the Roman Church now teacheth, concerning the principall mysteries of our Faith, to wit, of Christs reall Presence in the Eucharist, of the necessitie of baptizing Infants, of the sacrifice of the Masse, of Iustificatiō, of the necessity & merit of good works, touching invocation of Saintes, single life of Priests, fasting, satisfaction, and Traditions; this was taught heretofore by the primitiue Church, which flourished in the first 500. yeares. *Ergo*, the Roman Church hath not fallen from the primitiue Church in matters of faith. The Antecedent may be proued two wayes. 1. By an induction, through each part or member. 2. By the concession or graunt of *Caluin* himselfe. Both which I will performe in that which followeth.

The explication of the later Argument.

4. **T**HE later Argument hath diuers parts; only two wherof haue

have need of proote. One is, that there is no visible Church on earth at this time, besides the Roman, which can haue a lawfull succession of Bishops, or consent in doctrine of faith with the primitiue Church, which was in the first 500. yeares. The other is, that neither for a 1000. yeares from Pope *Gregories* time, vntil *Martin Luther*, was there any such Church besides the Church of *Rome*.

5. The former part I thus proue. If there were at this time any such Church on earth, besides the Church of *Rome*, without all doubt it should be the *Caluinists* Church. But this is not. *Ergo*, there is none but the Roman. The *Maior*, the *Caluinists* (against whome I dispute) do willingly graunt. The *Minor* I proue two waies. First, because the *Caluinists* Church, which is now extant, neither hath any lawfull Priests, or Bishops; or if it haue any, it cannot deduce their succession any further the *Luthers* time. *Ergo* it hath failed in the continued successiō of Bishops. But the true Church ought to haue a continued, and not an interrupted successiō of Bishops: as we haue before proued out of *Caluin* himself. Secondly

condly, because the Calvinists Church cōsenteth not in doctrine of faith, with the primitiue Church, which was in the first 500. yeares. This againe I will shew two waies. First by the graunt of *Caluin* himselfe. For he plainly confesseth, that he dissenteth from the anciēt Church in these points following.

1. Touching Freewill. l. 2. Inst. c. 2. §. 4.
2. Concerning the cooperation of Free-will with the grace of God. l. 2. c. 3. §. 7.
3. Touching Iustification. l. 3. c. 11. §. 15. *Nec Augustini quide sententia recipienda est &c.* Neither verily is the opinion of *Augustine* to be receiued &c.
4. Touching the person of the Mediator. l. 2. c. 14. §. 3. And here the error of the Ancients cannot be excused &c.
5. Touching Concupiscence. l. 3. c. 3. §. 10. *Neg, opus est multū inuestigando laborare, quid hic veteres senserint.* Neither need we labour much in searching out what the old writers haue thought heerin.
6. Concerning Satisfaction. l. 3. c. 4. §. 38. But little do these things moue me, which do euery where occur in the books of the old Writers.
7. Concerning Praier for the dead. l. 3. c. 5. §. 10. VVhē the aduersaries object vnto me, that it hath byn receiued by custome aboue 1300. years,

to pray for the dead &c. [And a litle after he saith that although they saw they should not haue don so, yet they did so. But the very old Fathers theſelues (saith Caluin) that prayed for the dead, did see, that heerein they wanted both commandement of God, & lawfull example. But who vpō Caluins words wil belieue, that these Blessed Saints of God, would do that which they yet saw was offensive vnto God?]

8. Touching Merit. l. 3. c. 15. §. 2. The old writers of the Church (I confesse) cōmonly vsed the word Merit &c.

9. Touching Traditions. l. 4. c. 12. §. 23. But this prohibition doth clearly shew how pestiferous all traditions are.

10. Touching solempne Pennance. l. 4. c. 12. §. 8. In which behalfe the immeasurable austerity of the ancient Fathers cannot be excused.

11. Concerning Lent. l. 4. c. 12. §. 20. At that time the superstitious obseruation of Lent, was growne in vse euery where &c.

12. Touching Laickes baptizing in time of necessity. l. 4. c. 15. §. 20. And that it hath byn for many ages past, yea, & in a manner, at the very beginning of the Church, receiued in vse, that in perill of death Laicks might baptize, I see not with how strong a reason it may be defended.

6. Thus haue I shewed you by Caluins

own grant, that the Calvinists Church dissenteth in doctrine from the Primitive Church. Now I will declare the same by this briefe induction.

The Calvinists do teach,

1. **T**HAT God is the author of sinne. Calvin l. 1. Inst. c. 18. §. 3. And now I haue shewed plainly enough, that God is to be called the author of all those things which these Censurers will haue to happen only by his idle sufferance. & §. 4. Man, by Gods instimpulsion, doth that which is not lawfull for him to do. And §. 1. Absolom defiling his Fathers bed with incestuous adultery, committed detestable wickednes, yet doth God pronounce this to be his, And in the same place. Whatsoeuer men, or Sathan himselfe do attempt; yet doth God bould the sterne. And §. 2. Sathā is said to blind the minds of the vnfaithfull. But whence is this, but that the effectuall working of error cometh from God himselfe? And l. 3. c. 23. §. 9. The reprobate would be thought excusable, because they cannot escape the necessity of sinning: especially since by the ordinance of God, such necessity is cast vpon them.

2. That God by his only will did predestinate men to eternall death, with-

without any fault or theirs. Cal. 1. 2. c. 21. §. 1. It is euident, that it is wrought by the will of God, that to some saluation is freely offered; and other some are debarred for comming to it.

Et infra. This (as many thinke) is a combersome question; because they thinke nothing to be lesse reasonable, then out of the common multitude of men some to be predestinated vnto saluation, and other some to destruction. And §. 5. VVe call predestination that eternall decree of God, whereby he had it determined with himselfe, what he willed to become of euery man. For all are not created to a like condition: but to some eternall life, to other some eternall damnation is preordained. Therefore, as to one of these two endes euery man is ordayned: so we say he is predestinate either to life, or to death. And Cap. 22. §. 7. But wheresoeuer this pleasure of God raigneth, there no workes come to be considered. And. c. 23. §. 1. It is in no wise meete to assigne the preparing to destruction to any other thing, then to the secret counsel of God. And §. 2. Men by the bare will of God, without their owne deseruing, are predestinate to eternall death. And §. 5. I say that they were created of the Lord, whome he without doubt foreknew were to goe into destruction; and that it was so done, because he so willed.

3. That Christs body is not in the

Eucharist, but in heauen only. *Caluin* in his Consent with the *Tigurines* in the matter of the Sacrament. All locall imagination of presence must be taken away; for when the signes are heere in this world, wee see them with our eyes, we seele them with our handes. *Christ*, as he is man, is no other where to be sought for, then in heauen, nor otherwise then with the mynde, and vnderstanding of faith. Peruerse therefore & impious superstition it is, to include him vnder the elements of this world. VVherfore such as in the solene words of the Supper, Hoc est corpus meū, Hic est sanguis meus, do precisely vrge the litterall sense (as they say) let vs reiect them as preposterous interpreters. For we hold it to be without all controuersy, that they are to be taken figuratiuely; and that the bread & wine are said to be that which they do signify. Neither ought this to seeme either new or insolent, that the name of the thing figured, should by the figure called *Metonymia* be transferred vnto the signe; seing such like speeches do euery where occur in Scriptures. Neither do we by so speaking, say any thing more, then what is extant amongst all the ancientest, & best approved writers of the Church. And yet againe. Because the body of *Christ* is finite, & contained in heauen, as in a place: it must needes be so far distant from vs, as Heauen is from Earth.

4. That Baptisme is not necessary to Saluatiō for children of faithfull parents, because that such childrē are sanctified from their mothers womb, & are heires of eternal life, through that promise Gen. 17. 7. I will be thy God, and of thy seede after thee. Calu. in Antidot. Cōcil. Trident. sess. 6. cap. 5. But it hath pleased the Councell to drue such Children away from the Kingdome of God, as are first taken out of this life, before they could be offered vnto Baptisme: as though it were said in vaine, that such are borne holy that are borne of faithfull parents: For vnlesse the promise of life should already belong to them before; he should profane Baptisme, whosoever should giue it them. But if that God haue adopted the vnto his Kingdome; how great an iniury is there done to the promise, as if it were not sufficient of it selfe vnto their saluation? The contrary opinion (I confesse, hath borne sway: but it is an vniust thing that Gods truth should be ouerwhelmed with mans error, though of neuer so long continuance. The saluation of children is included in the promise, by which God testifieth to the faithfull, that he will be a God to them, and to their seed. In this respect did he pronounce such to be borne vnto him, as came from Abraham. Not from baptisme therefore hath their saluatiō beginning, but that which was already founded

*Whether the Church of Rome
in the word, is now sealed by Baptisme.*

5. That Originall Sinne is not taken away by Baptisme, but still remaineth in vs so long as we liue. Cal. l. 2. Inst. c. 1. §. 8. This peruersnesse neuer ceaseth in vs. And. l. 4. c. 15. §. 10. Now it is cleare, how false it is, that by baptisme wee are loosed, and deliuered from Originall sinne. And in Antidoto Conc. Trid. sess. 5. Sinne truly abideth in vs: neither is it by Baptisme extinguished.

6. That only faith doth iustifie, and is sufficient to Saluatiō. Cal. Inst. l. 3. c. 11. §. 18 VVe say that man is iustified by faith only. And a little after. Doth not he perfectly inough giue all things vnto faith, that taketh all things frō workes? And in Antid. Conc. Trid. sess. 6. can. 11. *Vim iustificandi, ac facultatem fidei in solidum vindicamus.* And in the same place, can. 20. VVe are to knowe, that the trust of Saluation in no wise dependeth of keeping the cōmaundements. For that sentence of Paul euersandeth, That the Ghospell differeth from the Law in this, that it promiseth life, not vnder the condition of workes, as it did, but through Faith.

7. That all the workes of the Lust, are defilings & mortal sinns. Cal. l. 1. Inst. 3. c. 12. §. 4. All the workes of men are nothing else, but defilings & filthines; & that which amongst the cōmon sort is accompted righteousness, is before

fore God meere iniquity. And c. 14. §. 9. Thus haue we shewed, that not so much as one good work cometh out of holy mē, which if it be iudged in it self, deserueth not the iust reward of shame. And §. 11. Vpon these 2. points we must firmly stand, that there was neuer yet any work of a godly man, which if it were examined by the seuerer iudgment of God, was not dānable. Againe. If any such worke were shewed (which is not possible for man,) yet being corrupted & defiled with sinne, wherewith most certaine it is that the doer of it is burdened & defiled, it looseth grace. And c. 15. §. 3. Nothing cometh out of any man, how perfect soeuer he be, which is not defiled with some spot.

8. That the law of God is impossible to be kept, neither by any man though neuer so holy, was it euer yet kept, or can possibly be kept hereafter. Calvin l. 2. Inst. c. 7. §. 5. VVheras we said the keeping of the Law was impossible, that is in few words both to be expounded & proued. And in Antid. Conc. Trid. sess. 6. c. 12. It sufficeth me abundantly that there neuer was any yet, that satisfied the law of God: neither can there be any such found. Againe. He denyeth that the Prophets & Patriarches, & godly Kinges, howsoeuer they might be holpen by the spirit of God, were not meet or able to beare the yoke of the Law: neither doth he doubtfully pronouce that the keeping

36 *VV*bether the Church of Rome
of the Law was impossible.

9. That faith & holinesse is proper
to the elect, & that being once had, it
cānot be lost any more. Cal. l. 3. c. 2. §. 11.
Therefore as God doth regenerate only the elect
with incorruptible seed for euer, so that the seed
of life planted in their harts may neuer perish:
so soūdly doth he seat the grace of his adoption in
them, that it may be stable & sure. And §. 11.
This in the meane time is to be holden for truth,
that how small & weake soeuer faith be in the
elect; yet because it is a sure pledge vnto them of
the spirit of God, and a scale of their adoption,
the print therof can neuer be blotted out of their
harts. And .c. 24. §. 6. And neither is this now
doubtfull, that Christ when he prayeth for all the
faithfull, asketh the same thing for them,
which he asked for Peter, that their faith may ne-
uer fayle: wherby we may gather that they are
out of daunger of falling away.

10. That indeed God calleth repro-
bates to the faith; but yet with the exter-
nall voice only; not by internall grace;
neither doth God do it seriously, and
with a purpose to help thē, but feigned-
ly, & with intention to hurt thē. Cal. l. 3.
c. 24. §. 13. He directeth his voice vnto them,
but to the end they may waxe more deafe. He
lighteth a light, but that they may be made the
blinder.

bath fallen in faith, or no?

37

blinder. He professes them doctrine, but that they may be more astonysed therby. He applyeth a remedie vnto them, but that they may not be healed. &c.

These & the like do Calvinists teach. But the primitiue Church in the first 500. yeares taught no such thing. Yea, it taught the contrary in all things, as shal appeare by the Inductiō following.

The Primitiue Church taught,

1. **T**HAT God was not authour of sinne. S. Chrysostome hom. 23. in Acta Apostolorū: Let no man say, God is to vs author of euills. Againe. Better it were to be buried six hundred times, thē that God should beare of such things by vs. Aug. l. 2. de peccat. meritis c. 17. Make not God the cause of any mā's fault. Prosp. in respōsione ad capitul. Gallor. c. 14. God is the author of good things, but not of euill things. Fulgēt. l. 2. ad Monim. c. 19. Deus non est vltor, cuius est author. Therefore seeing he is reuēger of Sinnes, he is not authour of them.

2. That God did not predestinate any man vnto death, but by reason of

linne . Aug. l. 3. cont . Iulianum . c. 18 . God is good, & God is iust; he can saue men without good merits because he is good : but he cannot damne mā without euill merits, because he is iust. And ad articulus falsò sibi impositos art . 2 . That men are borne , it is a good turne ; but it is the fault of the preuaricator , that they perish . Tertul . in libro de resurrectione carnis , Deus de suo optimus est , de nostro iustus . Fulgentius l. 1 . ad Monimum . c. 26 . It is well knowne there can not be said to be Gods wrath, but where mā iniquitie is believed to haue gone before .

3 . That the Body and Bloud of Christ is truly and really in the Eucharist, Hilarius . l 8 . de Trinit . Concerning the verity of the flesh & bloud there is left no place of doubt . Cyril . Hierosolymitan . Cateches . 4 . VVhen Christ himselfe so affirmeth , & saith of the bread , Hoc est corpus meum , who dare afterwards doubt therof ? And in the same place : Vnder the forme of bread his body is giuen thee , & vnder the forme of wine there is giue his bloud . & infra . Holding this for most certaine that this bread , which we see , is not bread , though the tast iudge it to be bread , but the body of Christ . Ambrosius l . 4 . de Sacramentis c . 4 . VVhen the consecration is made of bread it becomes the body of Christ . And in lib . de mysterijs initiadis c . 9 . Perhaps thou wilt
say

say; I see another thing: how tellest thou me, that shall receiue the body of Christ? And this point remaines yet, that we proue it &c. [Aug. serm. 28. de verbis Domini, Before the words of Christ, that which is offered is called bread, but when the wordes of Christ are vtered, it is no longer called bread, sed C O R- P V S appellatur.]

4. That Baptisme for Infāts is necessarie to saluation. Aug l. 3. de anima & eius origine c. 9. Belieue not, say not, teach not, that children preuented by death, before they be baptized, can attaine to the pardō of originall sinne, if thou wilt be a Catholike. And epist. 28. ad Hieronymum: VVho soeuer shall say, that enē such children shall be quickened in Christ, as depart this life without participation of his Sacrament, this man verily condemneth the whole Church. Let al Calvinists listē vnto this.

5. That originall sinne is taken away by Baptisme. Aug. Conc. 1. in Psal. 115. That as the Egyptians were drowned in the sea, so are our sinns drowned and extinct in baptism, the Prophet doth intimate more clearly then the light it selfe, saying: He will cast all our sinns into the depth of the sea. Amb. l. 2. de Sacram. c. 4. VVorthily is that water sweet, wherin our fault is swallowed vp. Lactantius. l. 3. c. 26. By one lauare is all euill abolished.

6. That faith without works and the keeping of the commandments is not sufficient to saluation. Clemens Alexandrinus l. 5. Stromatum. By grace we are saued, but yet not without good workes. Nazia. orat. in sanctum lauacrū. Doe good, because that faith without workes is dead. Chrysost. homil. lib. 3. in Ioan. Doth it suffice vnto eternall life to belieue in the Sonne? No, it doth not, saith he. S. Hierome in cap: 26. 1saia. Let a wall, & a forewall be set therein. The wall of good workes, & the forewall of Faith. For it is not sufficient to haue a wall of faith, vnlesse that faith it selfe be strengthened by good workes. Aug. in lib. de fide & operibus. Now let vs see that which must be shaken out of all religious hearts, least by an euill security they loose their saluation, if they shall thinke only faith to be sufficient for the obtaining of it &c.

7. That the works of the Iust are meritorious before God. Aug. serm. 162. de tempore. Deus pro meritis fidei atque bonorū operum dabit suis fidelibus regnum cælorū. God for the merits of faith & of God workes will giue vnto his faithfull children the Kingdome of Heauen. Basil. orat. in initium Prouerbiorum. All we that walke the way of the Ghospell, are merchants; getting vnto our selues the possession of heauen, by the workes
of

of the commaundements.

8. That the law of God is not impossible. *Basil. in illud Attende tibi. It is a wicked thing to say that the Commaundements are impossible. Chrysost. hom. 8. de poenitentia. Doe not accuse our Lord; he commaundeth not impossible things. S. Hier. l. 3. cōtr. Pelagianos. God hath commaunded things that are possible: this no man doubteth. Aug. l. de natura & gratia, c. 43. God therefore commaundeth not impossible things.*

9. That faith, & holinesse being once had, may yet be lost againe: neither is it proper to the elect only. *Aug. in lib. de corrept. & gratia c. 13. VVe must be lieue, that some of the Children of perdition, (hauing not receiued the gift of perseuerance to the end) haue begun to liue in that faith, which worketh by charity, and do for some while liue both faithfully and iustly, and afterwards fall.*

10. That God by his internall grace calleth al, cuē reprobates vnto the faith, & as much as lieth in him seeketh their saluatiō. *Ambr. serm. 8. in Psal. 118. The Sun of Iustice is risen vnto all, comen vnto all, suffered for all, and rose againe for all. But if any belieue not in Christ, he defraudeth himselfe of as general a benefit, as if a mā having his windowes shut, should barre forth the beames of the Sunne*

Sunne, Chrysoft. hom. 7. in Ieremiam. He enlighteneth euery man, as much as in him lyeth. But if any voluntarily (the eyes of their mind being closed) will not direct their eyesight vnto the beames of this light, such persist not in darkenesse by reason of the light, but through their own malice or fault.

Now thou seest, Good Reader, I suppose, that the Caluinists Church teacheth one thing, and the Primitiue Church another thing, in matters of sayth. Caluin himselfe cōfesseth as much; & it manifestly appeareth by these few things, which we haue alledged. Whereupon I conclude that which was to be proued, viz. that the Caluinists Church ~~is~~ ^{at this} time is not the true Church of Christ, because that it disagreeeth from the Primitiue Church, which all men graunt was the true Catholike, & Apostolike Church. Ergo the Roman Church is the Catholike Church.

Hitherto haue we spokē of the former part. The latter is, that for the space of a 1000. yeares frō Pope Gregory vntil Mart. Luber, there was no visible Church but the Romā which had a lawful succession of Bishops, & consent with the primitiue Church in doctrine or faith.

This

This needs no proot, because the Calu-
mists can assigne forth no such Church,
besides the Roman. Or if they thinke
that they can, I intreat the to shew vn-
to me, who were the Doctors of that
Church? who were the Bishops & Pa-
stours? who were the Martyrs? what
Kings & Emperours adhered vnto it?
what heretikes were cast forth by it?
What Vniuersities were confirmed by it?
what Churches it builded? To none of
these can they answer any other thing
but that they know not, or cannot tell.

But I wil vrge them further. If there
were any visible Church for these 1000.
yeares, either it was knowne or vn-
known to men. If it were knowne,
name then the Doctours & Bishops
therof. Name the Prouince, Citty, Ca-
stle, wherein it was? Who hath reueiled
this matter vnto you? None of you ly-
ued in those dayes. And to them that
liued then, it was vnknowne, you say.
By what meanes then know you, that
such a Church there was? Heere you are
plunged, and sticke fast. And still I tar-
ry, vntil you giue me an answer. Ther-
fore once againe I conclude, that there
neither now is, nor hath bene hitherto
any

24 **Protestant Church**
any visible Church, besides the Church
of Rome, which hath agreed with the
Primitive Church, in matters of faith,
and had a lawfull succession of Bishops.

F I N I S.

